

The P CHU

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*The Seminary Trains Chosen Men
To Teach-- To Preach-- To Pray*

June, 1951

Ten Cents



The Rev. Keppel W. Hill, rector
The Rev. Charles F. Whiston



A painting of the Virgin, by a pupil
of Murillo, dominates the Sanctuary



Bishop Block, attended by the rector and the Rev. Mr. Whiston,
leads the Congregation in the Litany for the Church

Rededication
Church of St. Mary the Virgin
April 15, 1951

The PACIFIC CHURCHMAN

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*As Catholic as the Apostles, as Evangelical
as the New Testament, as Modern as Today*

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*Member of The National Diocesan Press
Promoting ALL the Work of the Church All the Time*

"Toward Redemptive Life"

BY CHARLES M. GUILBERT

The Department of Christian Education of the national Church, which was created by the General Convention of 1946, was charged by that Convention with the task of preparing "an approved curriculum" for the Episcopal Church.

What does "an approved curriculum" mean, in terms of the *ethos* of our Church? It cannot mean something produced and imposed by authority, for though the Church can rightly set forth, and does, the duty of the clergy to teach, there is no means by which the autonomy of dioceses and parishes can be invaded to prescribe either the methods or the precise contents of that teaching. Neither can it mean merely a curriculum bearing the seal of approval of some body or individual within the Church. We have had such approved systems before, and the most popular was used in no more than one-fourth of the parishes of our Communion. This is to be an approved curriculum "for the Episcopal Church"—all of it.

The approval must mean a willing acceptance of the program by the whole of the Church, by its clergy and its laity in their several parishes. The Church cannot be expected to "buy a pig in a poke": there must be a continuous process of exchange of information; a thinking through of the problem; a general recognition that what is involved is not only a course of Sunday School lessons (important as they are), but a total redemptive process coming alive in the local parish and regenerating the whole fabric of the Church.

It is to this end that the active clergy of the Church have been and are being gathered together for five-day intensive sessions at the College of Preachers in Washington, D.C., and at regional meetings across the country. But the clergy are not the whole Church: the movement must include and carry with it the support of the laity. Hence, this summer, during June and July, 16 week-end conferences are to be held in every part of the nation for lay leaders, men and women. Our regional conference will be held at Mills College, Oakland, from June 15th to 17th, and will be attended by 50 lay persons from this Diocese, as well as laymen from San Joaquin, Sacramento, and western Nevada.

These conferences are of necessity limited in enrollment, but through the mobile "educational mission" described elsewhere in this issue, it is hoped to bring the program to the attention of parents and teachers of the smallest missions of the Church.

From the Bishop's Desk

BY THE RT. REV. KARL MORGAN BLOCK

The past month has been one of almost continual travel. On my way to the meeting of the National Council I was able to visit my son Karl, Jr., and his family in St. Louis for the first time since October last year.

The Council meeting was significant, principally because of an excellent address by the Rev. Arnold Nash formerly of this Diocese. His subject was "Work in the College Field", which he interpreted to be one aspect of our missionary endeavor. Dr. Nash has done a conspicuous work among the faculties of the universities throughout America and he now heads the Department of Religion in the University of North Carolina. A second report, given by Bishop Dandridge of Tennessee, suggested a change in the method of apportioning quotas to the dioceses. The committee proposed that the last three instead of the last six years be used as a basis for calculating average parochial expense and some changes in the formula from which quotas are derived.

We visited the new building in Greenwich which the Council purchased for the use of the National departments. It is a very impressive brick building of classical design on a beautiful lot. The Presiding Bishop showed real acumen in securing this land and building at a modest sum. Its purchase will be made from undesignated legacies, the corpus of which will be replaced from time to time.

Bishop Bentley told of his visit to the jurisdiction of Bishop Heber Gooden. He paid unusual compliments to the young Bishop for the splendid work he has done in an area where the Spanish-speaking people, charmed by his fluency in the use of their native tongue, were disappointed to discover that he himself is not a Spaniard. The Bishop was describing one of the buildings in his jurisdiction and made this sententious remark, "If the termites ever decide to unclasp their hands a visitor is sure to fall through the floor." He told an amusing story of the purchase of a burro to ride over the hills of Nicaragua. At the close of his journey he sold the animal for one dollar more than he paid for it because he said, "the burro had become bilingual".

A fine report was given on the Japanese International Christian University at Tokyo, toward which the natives of that land have raised one hundred and sixty-three million yen or nearly one-half million dollars American. Dr. Trayer said that the success of their campaign was largely due to General MacArthur's coming in as conqueror with a Christian set of democratic values. I hope we may all become interested in this great venture in Christian education and fellowship and make if only a token

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(Continued on Page 21)



ONE WORLD

One Faith-One Lord

"Go Ye Into All the World"

Education Department Acquires New Home

The Rt. Rev. Henry Knox Sherrill, Presiding Bishop, has announced that the National Council has signed a contract of sale for the purchase of a property in Greenwich, Connecticut, formerly occupied by the Deering Milliken Research Trust Company. The property consists of a two-story brick Colonial building in the heart of Greenwich.

Before the purchase of this new property, the inadequacy of the facilities of the national headquarters in New York and the expansion of the program of the Department of Christian Education had made it necessary to divide the Christian Education staff. With the new building in Greenwich, the entire Department can be housed in one place. Other units of the National Council will also have offices in the Greenwich building.

The Episcopal Church And The NCCCA

The persons whose names are signed to this statement are the elected representatives of the Protestant Episcopal Church to the General Board of the National Council of Churches of Christ in the U.S.A.,

which was brought into being in December, 1950.

We have accepted our election to this new body because, while we hold firmly to the doctrine, discipline, and worship of our own Church, we are yet persuaded that there are many areas where the member churches can work together in close cooperation in spite of their obvious differences in theology and polity.

We realize that the "Protestant-Catholic" position of our own Church raises some peculiarly difficult questions regarding our participation in the new National Council. The four Orthodox Churches in the Council keep their position well-defined, whereas we Episcopalians tend to be grouped under the general designation "Protestant Churches". For instance, in referring to the member churches, the title "Protestant" is used twenty-five times in eight pages of the new magazine *National Council Outlook* for March, 1951. While this and similar publicity does not disturb some of our brethren, it does disturb others who are properly concerned to maintain the dual nature of our Protestant-Catholic heritage. Our Church is under continuous handicaps in maintaining its dual

nature, because not only the Rôman, but also the Protestant Churches regard us as "Protestant"; because we are the only Protestant Church which has the name "Protestant" as a part of its official title; and because we are a small group numerically within the Council. This latter handicap is not operative on the level of the World Council of Churches, because in that body our Church is recognized as a part of the world-wide fellowship of Churches known as the Anglican Communion. We recognize that there is a problem in nomenclature in the publicity of the Council and that many of our Church people do not wish to see our Church described simply as "Protestant". We appreciate the problem, and we desire to maintain our dual Catholic-Protestant position; but we find it difficult to commend a word or phrase which describes the nature of the National Council of Churches, without at the same time doing violence to the faith of the Episcopal Church. However, we note an increasing tendency both on the part of the General Assembly as well as of the General Board, to use such phrases as: "the Cooperating Churches" or "the Constituent Churches" in their official statements. A recent illustration of this tendency is found in a tentative draft of the proposed Service Men's Organization, which states, in part: "Your Committee believes the National Council of Churches should make careful preparation to serve

our *constituent communions* (italics ours) as their cooperative agency for ministering in the name of Christ to those who are currently affected by the present emergency and to create now the pattern for such necessary services as the future may help clarify."

We are aware that some of our church people are concerned lest this new National Council becomes a "pan-protestant church". To such we would point out that the Constitution of NCCCA declares that there shall be "no centralization of power" in the Council, and that "the Council shall have no authority or administrative control over the churches which constitute its membership". We are bound to state that we have found no evidence of any desire to form a pan-protestant church among the constituent members of the Council; or of a wish on its part to trespass in matters which belong to individual communions.

We believe that it is our task as delegates, to represent the whole of the Episcopal Church on the General Board; and in some sense we conceive ourselves also to represent the Anglican Communion. We have great faith in this new venture and we are persuaded that the Holy Spirit Himself is guiding the member churches by this means into a fuller and deeper appreciation of one another. Therefore we request the prayers and we ask for the patient understanding of our church people, both clerical and lay. Signed: The Rt. Rev. Frank W.

Sterrett, Chairman; The Rt. Rev. Harwood Sturtevant; The Rev. John S. Higgins; Mr. Thomas B. K. Ringe.

Approved by the National Council's Committee on Ecumenical Relations, April 25, 1951.

Approved by the National Council of the Protestant Episcopal Church, April 26, 1951.

"Educational Mission" Tours Country

As a part of its Leadership Training Plans, the Department of Christian Education of the Episcopal Church has started a mobile "educational mission". A panel truck and a station wagon carry a team of three people, and a large quantity of printed and audio-visual material from town to town where meetings, conferences, and workshops are held. The unit started in Florida, then worked in Louisiana. Later trips were made through Michigan and Ohio.

The unit endeavors to reach not merely people already interested in religious education, but men, women, and children, with special emphasis on the family. Heading the team is the Rev. Walter Williams, educator, lecturer, musician. His assistants are the Misses Eleanor Snyder and Mary Louise Villaret. In cities of considerable size, the conferences last five days; in the smaller places with but one parish, the stay is one day only.

The Rev. Mr. Williams and his staff will bring the "educational mission" to the Diocese of California for a two-months' stay in the late fall of 1952, following General Convention. Plans are being made to provide a schedule which will reach the largest possible number of clergy, professional Church School workers, and lay people—parents, vestries, and teachers.

GFS Makes Puerto Rican Girls at Home

Puerto Rican girls, members of the considerable group which has migrated to New York City in the past few years, are being made at home by the Girls' Friendly Society of Grace Church, Brooklyn, N.Y.

"When so many Puerto Ricans flocked to New York," said the Rev. Luis G. Meyer, formerly in charge of a parish in Puerto Rico, "I felt I must come too. In my work I found many lonesome and homesick girls. So I organized the Girls' Friendly Society branch. Now they can meet at the church, see their friends, talk Spanish together."

So this linguist, who speaks many languages, translated the Admission Service of the Society into Spanish, and when the Puerto Rican girls were formally admitted, the service was read in Spanish, and the teenage girls wore white lace mantillas with long white dresses and blue shoulder capes.

What Shall I Do With My Life?

BY THE RT. REV. ANGUS DUN, D.D., S.T.D., Bishop of Washington

Many things in our lives we did not and cannot choose. Much is simply *given*. But our mysterious freedom remains, our power to stand apart and look at ourselves and our situation and decide what we shall do with our lives. This question comes with special vividness when we are in the late teens or early twenties but it is not left behind as we move into middle or even into old age. It follows us as long as we live.

We can try to evade responsibility and decision though that is a kind of decision—to drift. There are people who treat their lives like a rolling ball in a gambling machine. They hope they will strike pins and fall into the right holes and ring a big bell.

Another possibility is to try to shape our lives according to one of the crude patterns around us. "There is Jones, or Jane. He, or she, has gotten ahead by watching for the main chance. I'll push myself ahead, make a pile if I can, get to the top of some little human heap if I can. I'll get power and applause and be a success. If other people get stepped on, that is just too bad." Such people make history, often called success. All of us are tempted by it but few of us admire it whole-heartedly even when we secretly envy it.

God so made the world that man must work to live or that others may live. Those who cannot or will not work are carried by those who can and do. Most of the world's work is a service of God, the Creator and Sustainer and Enricher of life.

If the purpose of God in creation of the world is to go on, then children must be born and nurtured in body, in affection, in mind and will. That calls for the special vocation of mothers and fathers.

Since life cannot go on without food, clothing, and houses, all who share in the production and transportation and distribution of the common necessities of life serve the purpose of God. They do so whether their motives are good or bad.

And since the life of man as God wills it would be much poorer were it limited to bare necessities, all those who create beauty, who think and teach, yes, those who make laughter, the entertainers, also serve God, the abundant Creator.

Furthermore men cannot live together in the world without these difficult and often unpleasant things, law and order. Therefore there must be government and governors, lawyers, tax collectors, policemen, even soldiers to do the brutal work we see no way to avoid in face of our common human wrongness.

All these are truly called in their work to the service of God's purpose for His world and for man. And all these areas of man's work are tragically disordered and turned from their true end by our self-assertiveness and anxious concern for ourselves and ours.

So we come to that special work in life called *the ministry*. The minister makes religion his business in a special way. Speaking popularly, and I hope not irreverently, he is a kind of middle-man, an introducer, an interpreter between God in Christ and men. To be a minister is to be a preparer of the way for a confrontation of men by Christ, for a personal meeting between God and men. But we need to get rid of the notion that Church work or religious work, whether in the ordained ministry or in paid or voluntary lay service, is more "Christian" or "higher" than other kinds of work. All are equally essential for the fulfillment of His purpose and serviceable to real human needs.

Certainly the doing of Church work is no guarantee of pure motive. A man in the ministry may be trying to get ahead or looking for a soft berth or like the sound of his own voice. A woman in Church work, paid or unpaid, may like to be boss in her own little kingdom or enjoy the image she has of herself as a "beautiful influence".

Having said all this, we can say that the ministry or some form of definitely religious work, is God's calling for some and may be for you. How to know if that is your special vocation?

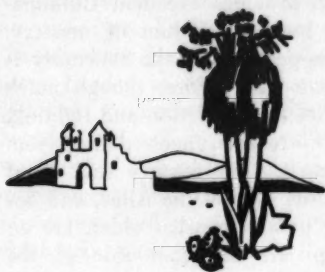
Is this aspect of the world's need the one which lays hold of you most insistently? Do you find yourself coming back again and again to men's need for faith, for forgiveness, for Sacraments, for a fresh and living interpretation of God's Word, for God?

Added to consistent concern and the sense of need, there must be a kindling of interest in doing this work and some gift for it. The ministry can use cleverness and learning, charm, gifts of sympathy, of speech, or organization. So we must seek and call the best for the ministry. But let none be flattered into it as though they would be conferring a favor on Christ or His Church. No one is in a position to confer a favor on Christ. Christ even can overcome the pride of exceptional gifts.

Far more fundamental than the question of our special vocation is our basic Christian vocation. And what is that? It is to make of our lives a history that honors God and His Christ.

—*Washington Diocese*

"I have noticed that some people assume they are very generous, but it is simply because they have no system in their giving. Some people confuse the number of appeals they have heard with the number of times they have given and the mere remembrance of the appeals makes them sweat under the burdened sense of their bounty. The actual total of their benefactions may be comparatively small." —*J. H. Jowett.*



Along California Mission Trails

*Faces, Places and Projects
of the Diocese*

Bishops' Calendars

June 1951

Bishop Block

- 3—Confirmation, All Saints', San Leandro.
- Confirmation, St. Alban's, Brentwood.
- 4—Address to Diocesan Altar Guild, St. Francis', San Francisco.
- Address, "Personal and Spiritual Factors in Family Life", at State Conference of Social Workers, San Jose, California.
- Dinner, Newcomen Society.
- 10—Grace Cathedral.
- Confirmation, St. Paul's, San Rafael.
- 13—Address to Annual Conference of the Methodist Church of the S.F. Area at the College of the Pacific, Stockton.
- 17—Confirmation, St. Andrew's, Lomita Park.
- Confirmation, St. Paul's, Salinas.
- 21—Retreat for Chaplains, Hamilton Field Air Force Base.
- 24—Confirmation, St. Andrew's, Ben Lomond.
- 28—Retreat for Chaplains, Alameda Naval Air Station.
- July 8-14—Chaplain, Adult Conference, El Rancho del Obispo.

Bishop Shires

- 3—Confirmation, Church of the Good

Shepherd, Berkeley.

Confirmation, Church of the Advent, San Francisco.

5—Christ Church, Alameda, Altar Guild.

7—Department of College Work.

8—Department of Christian Education.

10—Confirmation, St. Columba's, Inverness.

17—Confirmation, St. Peter's, Oakland.

17-23—Chaplain, High School Conference, El Rancho del Obispo.

24—Confirmation, St. Stephen's, Belvedere.

July 1—Confirmation, Christ Church, Sausalito.

Grace Cathedral, San Francisco, Preach to the Convention of the National Educational Association.

22—Confirmation, St. James, Monterey.

Extensive Renovation At St. Mary The Virgin

On Sunday, April 15th, at 10 a.m. a combined service of rededication and confirmation was held at the Church of St. Mary the Virgin, San Francisco, the Rev. Keppel W. Hill, rector. Bishop Block preached and after the service a reception was held in the Parish House.

This quaint old church, with its rather checkered history, stands on a busy intersection in the Marina

district of San Francisco. The extensive remodeling, now completed, added fifty per cent to the seating capacity of the church, reversed the interior, added two sacristies, a new south aisle and an upstairs with two offices, a large nursery, and a class room. All this was accomplished without losing any of the reverent atmosphere and old-world charm which had characterized the old building. The architects, Mr. Warren Perry and Mr. Ellsworth Johnson, both members of the congregation, designed the lovely ceiling which is over the sanctuary. It consists of 30 symbolical panels and was painted by three members of the parish. The Church is justly proud of having such skilled craftsmen among its members.

St. Mary's Church began as a mission of St. Luke's in 1889. Services were held in two temporary locations before the present building was erected on land given by Mr. Pixley, then editor of the *Argonaut*. The neighborhood in those days was rolling sand dunes, called Cow Hollow. A stream ran from the hills, the waters of which the Indians believed had miraculous curative powers. The stream still runs, but is now channeled in a fountain in the *atrium* of the church. The entire property is enclosed by a grape stake fence and a lovely garden—all decidedly startling in an area of modern shops and apartment houses. Inside the church the quaintness lingers, even to the newly installed diffused lighting system

which provides excellent illumination, but with a hint of mystery. The appearance of the Sanctuary is the same as before, though much lovelier in proportion and lighting. The Florentine angels dating from the early 16th century still stand on either side of the Altar, and another pair, somewhat older, are on the pillars at either side of the Sanctuary.

The large picture, which hangs over the Altar, used to be in the Pixley home and was given by them to the church. There are several interesting stories in connection with it, but the most credible one seems to be the following: It is Italian, probably late seventeenth century. It was painted by a pupil of Murillo for a chapel in South America and was brought around the Horn in a Spanish ship which was wrecked. A New England trading vessel claimed the cargo as bounty and the captain brought the picture to San Francisco to be sold. It is a devotional picture which serves to remind us of the honor due the Blessed Virgin Mary by the Church—represented in the picture by the figures of the different Saints.

"The Friends of Grace Cathedral"

There has been established recently an Association known as "The Friends of Grace Cathedral". Such an organization has been traditionally an important asset of most of the Cathedrals of England; and, in

America, in the cities of Washington and New York. Bishops and Chapters have long realized what a heavy burden is imposed upon a Cathedral congregation to provide the adequate staff required, to care properly for its beautiful and costly appointments, and to maintain the interesting and varied activities which are centered there.

The purpose of such an organization of "Friends" is to provide a means whereby all individuals in the Diocese who look upon the Cathedral as the great symbol of our Anglican Communion may feel that they are a part of its outstanding and essential work. We all have our primary obligation to our own parishes, but it is believed that we have an additional interest and share in the shrine that represents all that is best in the historic, cultural, and religious life of the Diocese.

Cathedrals erected from age to age to the glory of God are the most enduring and spiritually significant monuments we possess. Primarily, a Cathedral is a "House of Prayer for All People". It is so named because it contains the "*Cathedra*" or seat of the Bishop who is its rector. The Dean is his representative. It ministers to wayfarers and strangers who have no spiritual home, providing services and pastoral care for the casual visitor or those who have newly come to the City.

Grace Cathedral, rising from the top of Nob Hill and overlooking the Golden Gate, adds dignity and charm to the whole city of San

Francisco. Situated as it is at the most important gateway to the West, it is of special significance to all who enter or leave this great city.

The Bishop, the Dean, and the Chapter invite our readers to become members of the "Association of Friends of Grace Cathedral". Elsewhere in this issue is a membership application which may be filled out and forwarded to Grace Cathedral, 1112 Jones Street, San Francisco. Upon receipt of this card, a Membership Certificate will be sent.

Diocesan Council Notes

At the meeting of the Diocesan Council on April 12, many matters of importance were brought before the members for action.

Col. and Mrs. Lester A. Prichard were appointed to fill the vacancy at El Rancho del Obispo, occasioned by the resignation of Mr. and Mrs. Emil Walther. The Prichards are Episcopalians, formerly from St. Louis.

From certain dormant funds, the National Church has allotted the Diocese of California \$125,000 for a ten-year period with no interest charges. This offer has been made only to those Dioceses that have the problem of greatly increased population to face and is to be allotted in turn to those churches faced with this problem. The loan must be repaid in ten equal yearly installments. From this Fund, the Council approved a loan of \$15,000 to the Church of the Good Shepherd, Belmont, to provide part payment for

additional parish house facilities. The present rectory is to be used for additional classroom space and a new rectory purchased. It is calculated that the additional space will provide needed accommodations for one hundred extra children, though still inadequate to the demand. The Council also approved a loan of \$5,000 to St. Columba's, Inverness, for the purchase of a large country house to house the expanding work of this northernmost mission of the Diocese. The congregation has agreed to raise \$15,000 in addition. The purchase includes not only the impressive mansion, but two and a half acres of land.

Bishop Block reported to the Council that the insurance company has agreed to pay \$18,945.64 to cover the damages as a result of the fire in St. James' Church, Monterey. This will pay for the reconstruction necessary to put the church in good condition. It is hoped that sometime in the future it will be possible to relocate the church in another area.

Property which had been purchased on Sloat Boulevard, looking toward the beginning of mission work, has been sold as a result of a survey. It is the intention of the Diocese to institute new work in another district in this general area at an early date. The profit realized from the transaction will be applied to the first year's payment on the National Council's loan.

The Diocesan Council received

the report of Mr. Albert Agnew, Chancellor of the Diocese. Titles to Church property at Inverness, Belvedere, Monterey, King City, and Capitola have been cleared as a result of action instituted by this office.

Bishop Block reported that a lot had been purchased at Atascadero from the National Council Loan Fund, with the intention of beginning more active work in this growing area in the southern portion of the Diocese.

In order to safeguard the Bishop's Bed Fund, the Council approved recommendations to the effect that all the clergy not now members of the Blue Cross be urged to join, so that they will be eligible for assistance from the Bishop's Bed Fund. Other recommendations adopted provided that in the interest of the economy of time in the Treasurer's Office, and to guard against arrearages, payments should be made three months in advance.

An interesting report was offered by Canon Guilbert on his study of the Parochial Day School Movement in the Diocese of Los Angeles. Six thriving schools with nearly eight hundred students in attendance have been started within the past few years in our sister diocese in the south. The report dealt with the number of grades in each school, tuition charges, the size of the parishes involved, and the character of religious instruction. The report also dealt with standards, the problem of teacher procurement, and

the general effectiveness of these schools. The report, an exceedingly objective and comprehensive study of the matter, was ordered distributed to the clergy and vestries or Bishop's committees of the Diocese.

Young Adults Discuss Federation

On the night of May 10, 53 Young Adult representatives from 14 parishes and missions in the Diocese met together for dinner and a discussion of the possibility of taking large strides forward in Young Adult work at this time. Each church presented a vivid account of its own work, and some frank and knotty questions were brought before the group. Out of the meeting came a committee which will make definite recommendations on the problem of federating the Young Adult groups of the Diocese. These are to be presented at a fall meeting of the representatives.

Bishop Shires was present, and his suggestions helpfully guided the thinking of the meeting. He has promised to continue in close alliance with the committee. Thus the Young Adult program in this Diocese has taken a strong jump ahead.

College Students' Vocational Conference

Twenty-six college students met in conference the weekend of April 27-29 in Berkeley from all over the Eighth Province to consider the subject, "Vocations, especially the Min-

istry and Women's Work in the Church". Men students met at the Church Divinity School, women students at St. Margaret's House. The Rt. Rev. Donald J. Campbell, Suffragan Bishop of Los Angeles, was the keynote speaker.

The purpose of the conference was simply to present active Church vocations to college men and women, with something of the reason why these vocations should be considered. After introductory bullsessions Friday evening, led by the Rev. Canon Charles M. Guilbert and Mrs. E. N. Caulfield for men and women, respectively, Bishop Campbell spoke directly to the conference's purpose on Saturday morning. He was followed by a more specific presentation of the vocations by the Rev. Russell B. Staines, Dean Katharine A. Grammer, the Rev. Paul E. Langpaap, the Rev. H. B. Scholten, and Miss Elizabeth Brown.

Seminarians and women in training at St. Margaret's talked on the training programs and life in their schools on Saturday evening. The conference ended Sunday morning, April 29, with a brief word from the Rev. Roger Blanchard, executive secretary for college work at National Council. He spoke on the relation of the students' vocational choice to the actual campus situation in which they are now living.

Plans For Cross Pilgrimage Matured

The preacher at the annual Prayer Book Cross pilgrimage will be the

Rev. Randolph C. Miller, Ph.D., vicar of St. Alban's, Albany. The service is to be held at 3:00 p.m. on Sunday, June 10th, under the auspices of the Churchmen's Round Table. Mr. Oliver Herr of the Round Table, chairman of the Committee on Arrangements, announces that the pilgrims will assemble on the path leading north from the Main Drive just east of the waterfall, and move up to the cross singing the Litany in procession. The Rev. Eric W. Jackson, rector of Holy Trinity Church, Menlo Park, will act as precentor.

ACU Regional Branch Formed

About 500 persons filled St. Francis' Church, San Francisco, to overflowing at the service of witness on Sunday evening, April 22nd, at which the Rt. Rev. Robert Cecil Mortimer, Lord Bishop of Exeter, was the guest of honor and preacher. The Rev. Edward M. Pennell, Jr., rector of the host parish, officiated at Solemn Evensong, assisted by the Rev. Messrs. Tod Ewald, George W. Ridgway, C. Peter Boes, and Kenneth B. Samuelson. The Lord Bishop was attended by the Rev. Messrs. Leon P. Harris, president of the Priest's Fellowship of California, the sponsoring body, and Weston H. Gillett.

Following the service, a meeting was held in the parish hall, with three hundred in attendance, for the purpose of organizing a regional branch of the American Church

Union. Bishop Mortimer spoke on the work of the English Church Union and of its close association with the American organization, and expressed his strong approval and personal support of the aims and objectives of the two groups, commending membership in them.

The bishop's speech was followed by action to form a regional branch of the A.C.U., and a slate of officers was elected: Dr. Claude E. Emery, Church of the Advent of Christ the King, chairman; Mr. Walter G. Swanson, St. Francis', San Francisco, vice-chairman; and Mr. Northrup T. Cook, Holy Innocents', Corte Madera, secretary-treasurer.

Local College Students Attend Regional Conference

A Regional Student Conference was held from April 20-22 at Galilee, Lake Tahoe, Nevada. Representatives from this Diocese came from the University of California, Stanford, San Jose State, City College of San Francisco, and Monterey Peninsula College. The Conference was called to organize according to the plan established at the National Convention, held at Cranbrook, Michigan, from December 27 through January 1, at which time the National Association of Canterbury Clubs was established.

During the Conference, the Executive Committee elected Lee Davis of the University of Nevada as president, Erskine Bufano of Monterey Peninsula College as secretary

and Kay Williams of San Jose State College as treasurer.

A newsletter for the region will be published by the students of Fresno State. The other projects consist of Program and Study materials, for which the University of California is responsible; Social Service, which was assigned to Monterey; and Worship and Retreats, which is to be handled by the University of Nevada.

Summer Conference Program

Posters and brochures announcing and describing the summer conference program at El Rancho del Obispo have been distributed to the parishes, and registrations are being received at Diocesan House.

The Family Conference, formerly held at Camp Campbell, has had to find a new location this year, because of other commitments by the camp authorities. A suitable place has been found, at Camp Tolowa, near La Honda, the dates have been set as August 18th to 25th, and the cost will be \$3.50 per day, with children between 3 and 8 at half-price, and no charge for children under 3 years. Camp Tolowa provides cabins for family living, central dining and recreation halls, playing fields, and supervised swimming pools.

Further information can be had from Diocesan House, 1055 Taylor Street, and registrations, accompanied by a \$3.00 fee (which will be applied to the total cost) should

be made through that office. As with the other conferences, checks should be made payable to the Diocese of California and sent with registrations to Miss Marion Hopkins at this address.

Guild of The Holy Faith Books on Religious Life

Printed matter concerned with religious orders in the American Episcopal Church is unfortunately very scarce. Not only the general public, but a great many members of the Church, seem to be entirely unaware of the existence of religious orders among us.

The Poor Clares have issued a book called *Religious Communities in the Episcopal Church*, (Holy Cross Press) which is the most valuable reference book on the subject we have seen. Each of the communities in the American Church is listed.

Vida Scudder's biography of *Father Huntington*, (Dutton) founder of the Order of the Holy Cross, is an outstanding literary work, and will be available in larger public libraries. Less well known is Mrs. Harlan Cleveland's biography of *Mother Eva Mary*, daughter of a Supreme Court Justice, and founder of the Community of the Transfiguration. (Morehouse)

There are some books available which are descriptive of the life in the convent or monastery, rather than biographical studies of founders. Fr. Frederic Powell, S.S.J.E., has written *A Guide Book* (to the

Order of St. Anne) consisting of descriptive essays on the Arlington Heights House of the order of which he is Father Founder. And Fr. S. C. Hughson, O.H.C., has written *An American Cloister* (Holy Cross Press) describing the life of the Order of the Holy Cross, whose newest Branch House, Mount Calvary, is in Santa Barbara.

All these books are in the library of the Guild of the Holy Faith, and available for borrowing, together with others dealing with the English orders. In addition to books, we have several packets of tracts, pamphlets, and pictures dealing with the life and work of the communities, vocations for men and women, and spiritual guidance. Those interested should address the Librarian, Guild of the Holy Faith, Room 200, 83 McAllister Street, San Francisco.

Parish Notes

St. Paul's, Burlingame. "Cranmer Club" is the name selected by the post-high school group at St. Paul's Church, Burlingame, for their newly formed organization. The members of the Club range in age from 17 to about 25 and are under the leadership of Mrs. Kenneth Bogel.

Variety of interest has been shown in their study meetings, which have included talks by the Rev. Peter Boes; Dr. David Shepherd, biologist from San Mateo Junior College; as well as a discussion on Christian Marriage.

The group is guided by a rotating executive committee, which

plans the program and arranges for speakers.

St. Paul's "Country Festival" was held on April 15 in the parish hall in Burlingame. This affair was sponsored by the Church School, using the Mite Box Offering emphasis as the theme. Each class was assigned a mission about which to gather material from which a booth was decorated. Parents and members of the congregations were invited to look at the exhibit and were served tea and cake.

Among the exhibits were many Indian articles, along with scenes depicting the Church's work with the Migrants, at Roanridge, and in Vacation Church Schools. Church-School-by-Mail was the emphasis for one of the booths, as well as being the theme for the tea room.

Following a short service of worship, the program for the festivities consisted of the movie, "Window on the Sky", a couple of folk dances by the eighth grade group, and a negro Spiritual sung by five children selected from the primary choir.

This is the second mite box Festival held at St. Paul's.

St. Luke's, San Francisco. The rector and choir will broadcast on the "Church of the Air" program over the nation-wide facilities of the Columbia Broadcasting Company, on June 24 at 7:30 a.m.

All Souls', Berkeley. Combining "business" with pleasure has proved successful with the Youth Fellowship at All Souls' Parish.

With Jack Hulley as president, the group has gradually enlarged its program and membership until now the roll stands at forty-five members. Mrs. R. G. Folsom is the adult adviser and Mr. George Graydon, middler at Church Divinity School of the Pacific, is the director.

The parish's proximity to the Divinity School has afforded the Youth Fellowship opportunity to have as guests the Rev. Samuel Garrett and the Rev. Charles Whiston. Other prominent speakers included Mr. William Norton, dean of the Middle School of St. John's University, Shanghai, and principal-elect of the Episcopal school in the Igorot district of the Philippine Islands. As a result of the Rev. Mr. Whiston's address on the life of St. Francis of Assisi, the fellowship presented a series of three plays on the life of that medieval religious leader. The group has a monthly motion picture film on some pertinent religious topic, after which a group discussion follows on the problems set forth by the film. Sponsor of the social activities is Mrs. Richard Folsom. The group sponsors a parish party monthly, as well as a weekly social program, including athletic contests, barbecues, and folk-dancing. The folk-dancing program is held every Friday evening in the parish house and is open to all members and friends of the local parish.

The most exciting activity is the current basketball series: All Souls' players won four out of the six con-

tests thus far played. A recent paper drive, netting thirty-five dollars, was used to purchase new basketball uniforms in red-and-white (the parish colors). Most of the players on the team are members of Acolyte Guild. Another paper drive is planned, the money to be used for partial scholarships for the Youth Conference at El Rancho del Obispo this summer.

St. Luke's, Hollister. The Rt. Rev. Henry H. Shires prolonged his spring visitation at St. Luke's Church, Hollister, enough to open the 75th Anniversary of the first service of the Church in Hollister, at a parish dinner on Friday, April 20th. On Saturday he visited in the homes of parishioners, becoming acquainted with the rural situation of the Church in San Benito County. After celebrating the Holy Communion at 8:00 a.m., speaking to the Sunday School, and administering confirmation at 11:00 a.m., he gave his final counsel to members of the vestry and the parish at a sandwich luncheon in the new parish hall before his departure. No member of the confirmation group had originated with the Episcopal Church.

The enlarged parish hall of St. Luke's is providing an opportunity for parish life not formerly possible. First opened with the children's Christmas festival, it has since welcomed the men of the community in the parish's informal supper and discussion group, who listened to three of the White Russian displaced persons lately arrived in

this country. The Woman's Auxiliary of the parish held a spring Hospitality Day for the members of the women's societies of all the local churches; and the Altar Society invited members and friends of the parish for a post-Easter evening of cards and games.

A group of windows over the altar, dedicated in April, have been given by Capt. and Mrs. W. S. McCreery in memory of their parents, Emilia McCreery and Joseph E. Grant; and by Mrs. John Sutton in memory of her husband. Executed by Henry Dombrinck & Son of Oakland, formerly of Vienna and more recently with the Connick Studios of Boston, the windows form a unity around the theme, "Adoration". The individual scenes depict the Nativity, the Triumphal Entry, and the Ascension, and each scene is framed with the battlements of the Church, as in many medieval windows.

Personal Notes

Mr. James L. Summers, a resident of Atascadero and vestryman of St. James', Paso Robles, is the author of a book, his first, entitled *Open Season*, a collection of short stories for teen-agers, which was published by Doubleday & Co., on May 3rd. The book will be reviewed in the fall.

The Rev. Theodore Bell, rector of St. John's Del Monte since 1935, has announced his resignation and retirement from the active ministry, effective July 1st.

The Rev. Henry T. Praed, rector of All Saints', San Leandro, became a grandfather on April 14th, when his daughter, Mrs. Harold W. Nielsen, gave birth to a son, Harold Wayne Nielsen, Jr.

The Rev. Burke Inlow, Ph.D., formerly assistant at St. Luke's, San Francisco, became vicar of St. Mark's, Crockett, on May 1st.

The Rev. Canon Kenneth E. Nelson and Mrs. Nelson are the parents of a son, Kenneth Edward, born on April 23rd. They have one other child, a daughter, Bonnie, who is four years old.

Prof. and Mrs. Charles Whiston left for the East at the end of May for an extended trip. Mr. Whiston will conduct a school of prayer at St. Bartholomew's, New York, and will attend the 25th reunion of his class at Trinity College, Hartford.

Dean and Mrs. Sherman E. Johnson will arrive in Berkeley the first part of August, with their son, David. The Johnsons have purchased a home in the Berkeley hills, and the former deanery will be used for office space and dormitory.

Dr. Randolph C. Miller will be one of the speakers at the Sewanee Conference the first week in July.

Cathedral Christmas Cards To Be Distributed

It was announced by Bishop Block that all arrangements have been made to send Grace Cathedral Christmas cards to all the members of the Episcopal Church in the Diocese of California about the 15th

of September. An assortment of 10 cards, with envelopes to match, will be mailed on approval. The cards will be beautifully engraved and will represent the highest standard of craftsmanship. The subjects have been carefully selected. Each set

will sell for \$1.25. An order form will be included with the assortment so that additional sets may be ordered. The proceeds from the sales of these cards will be used for the maintenance and completion of Grace Cathedral.

From The Bishop's Desk

(Continued from Page 5)

gift toward its necessary establishment.

The Council also allocated an adequate sum of money to employ the Rev. William Sung, sometime president of St. John's University, Shanghai, China, to minister to the Chinese students up and down the west coast. These young people are under great emotional and financial pressure. The source of their support at college has largely been withdrawn and the changed political situation in their home land has embarrassed them with a difficult choice, indeed. It would be a tragedy if they had to return to China to be indoctrinated in Marxian philosophy and dedicated to the service of the Communist Government.

Time does not permit even a brief story of the consecration of the new Bishop of Utah, the Rt. Rev. Richard S. Watson. The procession through the streets of Salt Lake City, lined by an honor guard of the girls from Rowland Hall and the Boy and Girl Scouts of the community, was profoundly impressive. The whole service was televised and Bishop Bayne, as is his invariable custom, preached a sermon of great spiritual insight and power. Bishop Sherrill came out to be the consecrating Bishop and made a forceful and timely talk at the luncheon following.

The month's hegira ended with a hurried trip to Washington at which the members of the President's Commission on Internal Security and Individual Rights, thwarted by the Judiciary Committee of the Senate, which refused to give the Commission members clearance from the restrictions of the Conflict of Interest Statutes, sent their resignations to the President. Four of us were invulnerable to these restrictions, but we all felt that the Commission had to move as a unit and to free the President's hands.

"The flame of Christian ethics is still our highest guide. To guard and cherish it is our first interest, both spiritually and materially. The fulfilment of spiritual duty in our daily life is vital to our survival . . . Let us then move forward together in discharge of our mission, fearing God and nothing else."

—Winston Churchill

SHALL I *be* a RELIGIOUS?

By DOM GREGORY DIX, OSB

The 19th-century delusion that religious houses are mostly peopled with repentant desperados and jilted girls has faded reluctantly from the Anglican mind before the steady impact of the work of religious orders on the life of the Anglican Communion.

Yet it is still true, perhaps, that many Anglicans regard a religious vocation as something rather strange and quite overwhelming, something not likely to befall normal people, something that, when it does come, can be trusted to "handle itself" and get fulfilled without guidance of any kind.

Unfortunately this is not so. It is probable that many genuine vocations are being lost, to the impoverishment of the Church and the frustration of souls, by the confusion of ideas on this subject.

To whom do vocations come? They may come to almost anyone, man or woman, learned or ignorant, old or young. God gives the vocation; it is never originated by the individual. About that there can be no mistake. It is impossible to think that He has not bestowed this gift on more Episcopalians than there are in the convents and monasteries of the American Church. Most surely there are many Episcopalians who are called, and have been called, and who would joyously answer if they knew to what life they are being called. And surely there is more need for religious, for one hears of so many bishops who want them in their diocese.

The call—the need: certainly there is a disconnection somewhere. But how are they to answer except there be a preacher? That is why it is a plain pastoral duty of the parish clergy to preach occasional sermons—at least one a year—on the *fact* of vocation, or the signs of it, and the nature and ideals of the religious life, so that any of their parishioners whom God may be calling secretly may be made aware of the possibility of fulfillment.

Those to whom a genuine vocation comes are not necessarily specially "good", or especially untempted, or naturally pious, or especially wicked or unhappy. Not all religious are by temperament particularly attracted to prayer and "services". Nor are they necessarily by nature especially meek and biddable, or unusually quiet. So often the first thought of vocation is met at once by the thought: "I am not good enough." Nobody is, anyhow. Nor is a liking for the work that some religious orders undertake—teaching, nursing, mission preaching—necessarily a sign of religious vocation as such—though, where there is a vocation, such a natural attraction may be a guide to the particular order one should seek to enter.

The fundamental thing in a religious vocation is a desire *for God*, to

give oneself to Him with one's whole will and life. As a rule, the vocation declares itself quite vaguely, as the desire of a person for a Person, to draw nearer to God, to know Him better, to be more consistently His, not for one's own sake or for what one "gets out of it", but for His sake, for what He is to get out of it. It is quite simply the desire to surrender "me", my life and myself, to Him, to do with as He chooses.

This is, or should be, accompanied by an increasing feeling of unworthiness, which yet does not destroy the desire to seek God. This arises from the fact that it is God himself who is "calling" the soul to seek Him in that way. People in the world often love God as much and serve Him as faithfully as any religious. But the monk or the sister desires to cleave to God in Himself. It is for this, above all, that such persons "leave the world", so that He may have no competition in their lives.

This is just as true of the "active" and "mixed" orders as of the contemplative. "Being" is fundamental in the religious life. Monks and nuns want to "be" God's. "Doing" springs out of "being". If you are, or try to become, the kind of man or woman God would have you be, you will spontaneously do the things God would have you do. The good works of the "active" orders spring straight from their surrender of themselves to God.

At the dawn of a vocation everything, is as a rule, much less clear-cut than this, but the desire to "seek God" for Himself alone is at the base of it. If this grows and persists it must lead to practical attempts to amend one's life: to grapple with one's besetting faults and temptations. "Holiness, without which no man shall see the Lord", begins to seem desirable—not as a matter of "self-improvement", but because sin opposes God. It is perhaps well to emphasize here that it is the attempt to amend one's life that is important. Success is often slow of achievement.

How to Recognize the Call

Things may well go on like this for some time, with a rather incoherent longing for God and sporadic attempts at self-amendment, before the one called recognizes any particular call to the religious life. And most vocations wax and wane a good deal as they are developing. Often the desire will disappear for months at a time, only to return again, perhaps stronger than ever. It is the ultimate persistence and growth of the desire for God in Himself, rather than for the things of God, that is the decisive sign of a genuine vocation.

The Holy Spirit gives to all good Christians such attractions to God at all times, and they should profit by them. It is the degree and increase of these that especially mark religious vocation. That is why it is as a rule very unwise to conclude from an excess of enthusiasm for religion

that one ought to try one's vocation. But if these special impulses of grace persist and grow, and particularly if they return after periods of absence, if they are strong in one's quietest and most serious prayers and after Communion, they may well mark the beginning of the soul's answer to God's special call.

It is well to avoid any self-centeredness in seeking to know God's will about this. "Here, O my Lord, is a vocation. If You mean it for me, help me, give me grace to fulfil it, for I cannot of myself. But if it is not for me, then give it to someone who will use it better from Your Glory."

Who Should Answer?

If the apparent signs of a vocation persist for twelve months or more, there is no purpose served in hesitating, provided one is free to test the vocation. The postulant must be free of engagements of marriage, crime or debt, and have no impending moral obligations, such as liability to support a sick or aged parent, for the duty imposed by the Fifth Commandment must take precedence.

But the only way to test a vocation to the religious life is to try it: to enter a community as a postulant, accept the discipline of the life as one's answer to God, and see what happens. It involves, in any case, a considerable reordering of one's life right down to its foundations. Very often it means an almost complete remaking of it.

One cannot accomplish this except by entering into the religious life for the "experimental period" represented by the postulancy, the novitiate, and the juniorate. During this time the future religious is trained and tested and safe-guarded against his own enthusiasm and discouragement. Above all he learns then not to rely on himself but on the power of grace in "going to God." It is God who has called him, and God who gives the power and the courage to answer the call. Our Lord is the "way, the truth, and the life" just as entirely in the religious as in the secular life.

How a Parish Priest Can Help

It is in the recognition of their inner aspirations to God as constituting a vocation to the religious life, and in the choice of a community, that the parochial clergy can most often give sorely needed help to those of their people who may have the beginnings of a vocation. Between the ages of 20 and 30 is perhaps the ideal time to enter religion as a postulant; people are usually less adaptable over 30, and the changes required in the life of even the best of us are considerable. Yet many excellent vocations do develop only after 30 or 40 or even 50, or must, on account of other duties, be delayed for years before they can be fulfilled. It is not necessary,

merely on the ground of age, to discourage any who begin late in life to wonder if they have a religious vocation.

A regular and serious prayer-life and regularity at the sacraments, and in their ordinary duties both in the parish and in daily life, rather than outstanding "devoutness", is the basis to look for. Submission to, and a seeking after, the will of God (rather than great enthusiasm) are the characteristics to mark.

Most aspirants are the better for seeing a little of two or three different communities before they try to make a final decision as to where God seems to be calling them, but the aspirant who wanders around indefinitely, finding no community which exactly fits his or her private standards, probably has no vocation. Perhaps it should be added that vocations to be a founder or foundress are exceedingly rare, involve great suffering and innumerable disappointments, and are probably best prepared for in the novitiate of an existing Community—where they will be recognized or cured.

How Lay Persons Can Help

These are very general notions, for no two vocations develop in exactly the same way. It is God who forms souls and forms each as unique, and who calls each to Himself by its own path and leads it by its own proper graces. May He call an increasing number of young Americans to serve Him as religious, for His glory and the good of His Church, and the fulfillment of their own hearts' desires.

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"Why Aren't You Working For The Church"

College Worker Tells How She Found Her Career

BY BARBARA ARNOLD

Once when I was a senior in college someone said to me, "Well, what are you going to do next year, work for the Church?" I never have been more stunned. The idea never had occurred to me: I was astonished that the question had been asked. I remember giving it no further thought, really, except to reflect that I knew no woman doing Church work, and to wonder fleetingly what it would be like to teach Church School all the time!

And so, for the next three years, I went on with my preparation for work with underprivileged children. Then came what seemed to me a surprising turn of events. I was elected an adviser to the Student Christian Movement at a midwest university. A few months later, I was asked, "Why, if you are concerned about these matters, aren't you working for your Church?" Months of deliberation followed: one week I thought, why not indeed? and the next week, I was content to serve in an interdenominational way.

The day finally came when I was almost ready to say yes. A friend and I were crossing downtown Fifth Avenue in New York against noonday traffic. Above the roar of horns and mad rush of noise, my friend said succinctly, "If you love the Church as you do, and since you understand the great need for trained women, why not?" And with a sudden shove, she pushed me out of the path of an oncoming bus.

I have told her since that she tried to frighten me into a decision! But beneath the confusion and whiz of cars veering around us, I calmly thought: "Yes, of course, if they will have me, I would rather do this than anything else in the world."

It is fun to look back sometimes, and to see how you make various choices and decisions. In my case, when I think back to my childhood, I cannot remember a Sunday when I missed church. I accepted this as I accepted the routine of school. My family simply went to church as a unit. No comments were made, no questions were asked. I knew that my parents' parents had always gone to church, that my relations went to church. All my friends went to church. It was good and it was right.

When I was in elementary school, in addition to church, there were three or four years of Church School. I dreaded it, simply because I might have to say something or answer a question. In church, on the other hand, no one addressed me. I loved the music, I soon knew the service by heart, and God was there, a real and quite wonderful friend.

A dozen years went by. I looked forward to Sundays, I think, because I

felt at home in church. All the way through high school it was the only place in which I could forget my painful shyness, for I had complete trust in God's goodness and loving kindness.

And then the awful day came. I was a freshman in college when someone suggested that God lived only in my imagination; since I could not prove His existence, was I not fooling myself? Vividly and horribly, the world crashed around me. I was miserably lonely and lost. I could not say my prayers. I was too reticent to ask for help from others. And as I listened more and more to others it seemed to me that few people cared about these things.

Thanks, deep thanks, to a college friend who called me early each Sunday morning, I continued going to church. I searched the library shelves for everything I could find on prayer and worship and Christian doctrine. I continued working with the campus religious organization with the sole motive of finding again God whom I once loved and trusted. Very slowly, and for the next years, this became my most important concern.

My friends, who knew little of my doubts, were intrigued by my daily trek to chapel, but gradually they began coming with me. When we were off skiing on weekends, we joked about it, but, in retrospect, I think we were quite honestly trying to know God, and to be known by Him.

After I graduated from college, I had a job working with convalescing crippled children. The institution was managed by the Order of St. Anne, and here I learned a good deal about God from those who knew Him. Later, while taking my master's degree, I unconsciously distinguished myself by being the only student in the graduate college, who went to church. As a result, I was asked to give a little time to the undergraduate students who were working with the campus religious organization. I was bewildered to find that many of them had even more questions than I.

After graduate school, the vacancy that I had hoped for in a social work job did not occur. By then, after three years of tremendous assistance from clergy and church members, I was not surprised that I wanted to continue working with students who were concerned about the Christian faith. Perhaps it was during that next year on a midwestern campus, that I began to lose my fear of people in the strange awareness that God was somehow managing to work through me in my work with them.

Even though I started studying in theological school and working with the Church with great anticipation and enthusiasm, I did not dream that it could be so exciting, so full of compensations, and yes, so much fun! Over and over again, in these past seven years with the Church, I have marveled at the joy which comes with the work.

How could I have known, for example, what it would mean to work side by side with concerned, loving, forgiving people? How could I have

known what it would mean to have people praying for my work? I was amazed the first year when I traveled around New England as a roving college worker to find that people were remembering the work in their prayers.

Almost everywhere I went and in almost all the letters from priests, students, or faculty members, I was given the assurance of their interest and their prayers. This fact above all, that first year and ever since, has made all the difference; not only that they cared, but that they cared so much.

And all the while, something else was happening. This concern of so many people gradually made tangible the meaning of such words as "fellowship", "blessed community", "the Body of Christ". How can I find words to express the joy of realizing that one is, in a very real sense, a member of a concerned community; that one is never forgotten and need never be lonely; that so many others are sharing their questions and problems.

The corporate aspect of the work, the concern and love: all this added together made a new life, an exciting worthwhile life in which the sorrows, the difficulties, and the happiness were transformed because they were shared within the context of the Christian community.

Above all, the reason for the work has been the source of my deepest happiness. What could possibly be more important, more worthwhile, than helping to spread the Christian way of life? What greater joy could one have than to know that God does use us, even as we are, to bring others into the life of the Church, into the blessed company of all faithful people? What greater joy can one have than the privilege of helping someone to know Christ, to know the reality of life in Him, and to know all the consequent happiness of giving oneself to Christ.

In the past seven years as a college worker I have driven thousands of miles taking students to church and to conferences; I have cooked thousands of meals for them; I have listened to scores of perplexed undergraduates voicing the same questions and problems which at one time harassed me. I have enjoyed the fun and play of learning to know the students. No matter how discouraging at times, no matter how hard the work, no matter how long the hours, the privilege of working for the Church is an ever-present joy.

THE OX AND THE ASS

"... human nature is like a stable inhabited by the ox of passion and the ass of prejudice; animals which take up a lot of room and which most of us are feeding on the quiet.

"And it is there, between them, pushing them out that Christ must be born and in their very manger He must be laid—and they will be first to fall on their knees before Him."

—(Evelyn Underhill)



Church Women And the Way

*Conducted by
Violet T. Chester*

Dates To Remember

June 8th: Baseball Game, Oaks vs. Angels. Tickets purchased through TRINITY COMMUNITY CENTER, 515 29th St., Oakland, will be of benefit to Center.

June 15th: DIOCESAN MEETING. St. Paul's, Walnut Creek.

July 7th and 8th: EVENING GROUPS OFFICERS' HOUSE PARTY, El Rancho.

Sept. 18-20: Officers' House Party.

Thank You, From Canon Kip

The parishes in the Diocese have been most generous in their response to a request for Baseball equipment. The Rev. Henry Ohlhoff expresses the most grateful thanks on behalf of the Staff to all who contributed so generously.

"Summer Is Y-cumen In"

Summer is here. Schools will soon be closing, offices are setting up vacation schedules, plans are being made for holiday activities. And in the churches summer plans are being made also: Church Schools will be closing, conferences will be

opening. In parish and home there is talk about who shall go to the conferences and how the expenses shall be provided. Clubs are having last meetings. The officers of guilds and of the parish Auxiliaries are tying up the affairs of the season just past, and looking forward to a season when there will be more time; time in which to rest, time in which to make plans for the Fall.

The change will be good for us. Of course there will be activity. Swimming, hiking and gardening will give the body tone; reading and long talks will stimulate the mind. There will be time for building fellowships and for devotional reading and exercises. All come under the head of recreation or recreation. When selecting the books you intend to read, add those which will feed the soul—one book of or about the Bible, a biography of a vigorous Christian—get in touch with the Guild of the Holy Faith and arrange to rent good religious books which can be appreciated by the laity. The Guild can be reached by mail in care of the Church Book Shop, 83 McAllister Street, San Francisco. Now is the time to look up those reviews of good books in

your Church magazines, in *Churchways* or in THE PACIFIC CHURCHMAN, for instance. Find the ones you want to read and arrange to borrow them from your local library (Parish library, perhaps?), or from a seminary library, or from the Guild of the Holy Faith.

How about going to a conference this summer? or early this fall? There are several choices among religious conferences for adults.

The Diocesan Conference will be at El Rancho del Obispo, from the evening of Sunday, July 8th, until Saturday, July 14th.

The Annual Missionary Education Conference will be at Asilomar, near Pacific Grove, from the evening of Friday, August 3rd, until Wednesday, August 8th.

The Family Church Conference will be at Camp Tolowa, near La Honda, from August 18th until August 25th.

These are the longer conferences. Particulars about costs, plans, and procedures for registering can be found elsewhere in this issue of THE PACIFIC CHURCHMAN, or from the Diocesan office at 1055 Taylor Street, San Francisco.

If you are planning to work during most of the summer, you could come to one of the shorter conferences, called Houseparties. On Saturday, July 7, and Sunday, July 8, there will be a Houseparty for members of the Evening Auxiliaries and for Church Secretaries at El Rancho. Also at El Rancho, in Septem-

ber, there will be two Houseparties for Auxiliary leaders and members.

Summer conferences provide wonderful opportunities for building new and interesting friendships with the faculty, with people from other communities, and perhaps with the delegates from your own parish whom you have not known before. The wonderful freedom from responsibility for house-keeping details, and the beautiful surroundings, are conducive to a revelation of our real and best selves.

When we worship together, listen together, think together, play together, we come to know better ourselves, others, and the living community which is the Church. We see the Church as people, bound by a common loyalty to God—as people from many localities (not just our own parish), localities which are alike or different from our own. And the people are like us in their wish to live more abundantly, or more as God would have us live, in closer relationship to Him and to each other.

It is good to stretch and relieve tense muscles. During the fall and winter and spring we have been becoming more and more tense. There are situations in our home or parish which we want to look at quietly and objectively. We feel that all is not as it might be, that we should be more helpful. The Diocesan Summer Conference for Adults is designed to provide just such an opportunity. Good leaders will give good talks, and then there will be

the groups in which we can work out group problems. In the worship and in private conferences we can consider our personal problems. And all around us there will be the evidence that it is true—this great conviction of ours—God is good, just, and forgiving, and we are His children, made in His image.

—Katharine Grammer.

Spring Presentation Of The U.T.O.

The Woman's Auxiliaries of the Diocese of California met April 20th at Trinity Church, San Jose, for the spring presentation of their United Thank Offerings. Forty-eight parishes were represented, with an attendance of well over 300. The morning session was devoted to a celebration of Holy Communion, incorporating the actual presentation, with a sermon by the Rev. Mark Rifenbark. Following a box luncheon, the afternoon meeting was devoted to business, a film showing, and a talk by Miss Gertrude Selzer, an Episcopal missionary on furlough after 27 years of service in China. Miss Selzer is supported by funds of the U.T.O. of the women of the National Church. The U.T.O. totaled \$7,254.11, with promises of more than \$400. The Fall Ingathering will take place October 19th, at All Saints' Church, Carmel.

Of interest to the Diocese was the announcement that the By-laws have been amended to include representation of the Girls' Friendly Society

on the Diocesan Board, and that the Bishop's Ranch will again be host to members of Evening branches at a Houseparty July 7th and 8th, the weekend immediately preceding the Adult Summer Conference. Women may wish to attend both Conferences in one trip.

An appeal was made for clothing and bedding to be contributed for the civilians of Korea. Items may be sent through the Church World Service, 21 - 11th St., San Francisco, or they may be taken to 417 Market St., San Francisco, or to the packaging plant, 10901 Russett St., Oakland. Include 10 cents per pound for shipping.

Miss Selzer spoke movingly on the conversion of Chinese to Christianity, and the deep sense which proselytes have of the responsibility passed on to them to continue spreading the Faith. In winning the Chinese people, the emphasis has been on converting individuals, and through one, a whole family. Immediately thereafter the actual house is dedicated to Christian service. As each room is dedicated, the idols are removed to the courtyard, pagan scrolls taken from the walls, and all is burned; while unconvinced neighbors watch, aghast and terrified, expecting doom to settle on the house forthwith. Christian religious hangings replace native relics. When calamity does not strike the family, horrified neighbors frequently themselves become converted.

Christian missions and medical

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Christian missions and medical

dispensaries have hung on by any means at hand, under the ravages of war and inflation, to lead the Chinese people. Chinese converts have been valiant in their loyalty.

Foreigners are urgently warned not to write letters to Chinese. Today to receive mail from the outside world throws a Chinese under grave suspicion and peril.

The Woman's Auxiliary— Province of The Pacific

In company with Miss Katharine Grammer, Miss Margaret Fletcher, and a seminarian from Berkeley, I arrived in Salt Lake City on Tuesday morning, May 1st, in time to witness the consecration of the Rev. Richard Simpson Watson, B.D., LL.B., to be the seventh Bishop of the Missionary District of Utah, by the Presiding Bishop, the Rt. Rev. Henry Knox Sherrill. The opening service of the Synod proper was held that evening at St. Paul's Church, at which Bishop Bloy of Los Angeles preached a very powerful sermon. Other religious services were the Corporate Communion on the mornings of May 2nd and 3rd. The auxiliaries of the two Episcopal churches in Salt Lake are not large, but they certainly provided an amazing number of women who did a beautiful job of serving the two breakfasts and two lunches for the delegates.

Bishop Bayne's meditation, with which the Woman's Auxiliary Meeting opened each day, had the high

spiritual quality combined with depth of human understanding which we always expect from the Bishop of Olympia. Other speakers on our program were Bishop Block; Dr. Heuss of the National Council; Dean Grammer, who showed the new slides of St. Margaret's House; and Miss Margaret Fletcher, who made a stirring appeal to the women for a greater effort toward recruiting girls and young women for professional work in the Church. At present there are at least 600 positions open for qualified women. Mrs. Sumner Walters reported on her work as representative of our Province on the National Executive Board, and we heard from three of our missionaries: Bishop Gordon of Alaska, Deaconess Hettler of Nevada, and Mrs. David Clark of Good Shepherd Mission, Arizona. Bishop Gordon spoke particularly of the United Thank Offering, saying that the women could not possibly realize what that offering means to the missionaries, and pleading with them to remember the prayer for workers in the field as they drop their coins into the Blue Boxes.

As Miss Janice Overfield, the Auxiliary president of the Province, is to be married shortly, and is moving away from the Province, it was necessary for us to elect a new president. Mrs. Claude Davis, of Boise, Idaho, was chosen; and Mrs. John Newcomer, of Phoenix, Arizona, was elected third vice-president. We elected Mrs. Richard Wat-

son, wife of the new Bishop, to the Provincial Council.

Other business included a revision of the By-Laws, which made St. Margaret's House the only provincial project to which active support of the Provincial Auxiliary is pledged. The Mothers' Memorial and the Baxter Memorial for Work Among the Blind were dropped because of the difficulties involved in handling them on a provincial basis. The purposes of these two projects can be carried out more efficiently on a diocesan level, and they will remain on our diocesan Auxiliary budget.

We were supposed to have an hour for discussion groups on Wednesday afternoon, following brief talks on the new Education Curriculum, Worship, the United Thank Offering, Christian Social Relations and Supply, and the new program materials; but because of an overcrowded schedule only twenty minutes remained for that very important part of the program. Needless to say, this was completely inadequate.

The social events of the Synod were very enjoyable. The Woman's Auxiliary sponsored a tea at Rowland Hall, a Church girls' school, on Tuesday afternoon; and on Wednesday afternoon an organ recital in our honor was given in Temple Square. It was interesting to see as well as hear the magnificent organ with which we are familiar *via* the radio, but the recital was not very well attended.

The Synod Banquet took place on Wednesday night. Bishop Rhea, of Idaho, the president of the Province, made a delightful toastmaster, full of unexpected humor. As always, we were very proud of our Mrs. Vickery, who was the woman speaker. A part of the evening's entertainment was a dance by a band of Ute Indians. Their costumes were very elaborate and very beautiful.

The delegate from the Woman's Auxiliary of the District of Honolulu presented a *lei* of baby orchids to Mrs. Vickery and one to Mr. Merrifield, the speaker for laymen. She had previously given one to Miss Overfield, and one to Mrs. Weeks, the Utah president, and had distributed single orchids to all the women at their meeting. We all remember the orchids from Hawaii at the Triennial. Our thanks and appreciation went to the officials of the Islands. —Sarah Hammond.

Daughters of The King

The Spring Assembly was held at St. Paul's, Burlingame, with fourteen chapters represented, and 61 members present. It was decided to send a gift to Miss Elda Smith, now working in Honolulu. The speaker of the afternoon was Miss An-Veng Loh, now at St. Margaret's House in Berkeley. Miss Loh is one of the organizers of the Order in China.

Church Periodical Club

At its Spring meeting, it was suggested that thought be given to mak-

ing an attractive contribution to the C.P.C. exhibit at the 1952 Triennial Meeting at Boston.

Woman's Auxiliary Notes

TRINITY CHURCH, *San Francisco*. Miss Agnes Jacoby, president of the Auxiliary, and Mrs. Oliver Wilbur have been elected to the Vestry.

PROTESTANT EPISCOPAL HOME, *San Francisco*. Over nine hundred dollars were raised for St. Luke's Hospital Expansion Fund by members of the Home.

ST. FRANCIS', *Novato*. A "White Elephant" sale was held in April. \$103.75 was cleared, which will be used for the Building Fund.

ST. JOHN'S, *Ross*. Miss Gertrude Selzer gave a talk on China at an Auxiliary meeting April 10th. The

April 24th meeting featured Canon Nelson, who spoke on "Social Relations".

ST. LUKE'S, *Hollister*. All groups are joining the Auxiliary in carrying out plans for the yearly projects. Included on the agenda are card parties, food sales, rummage sales, a Fall Bazaar, and other activities.

ST. PAUL'S, *Oakland*. A Gay Nineties Carnival was presented by the combined young people's groups, for the benefit of St. Luke's Hospital Expansion Fund. Evening Chapter members invited the Rt. Rev. Henry Shires and Mrs. Shires to a recent meeting. More than \$50 was presented to the Bishop for the Scholarship Fund for Divinity Students.

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The College Worker
(See Story on Page 26)



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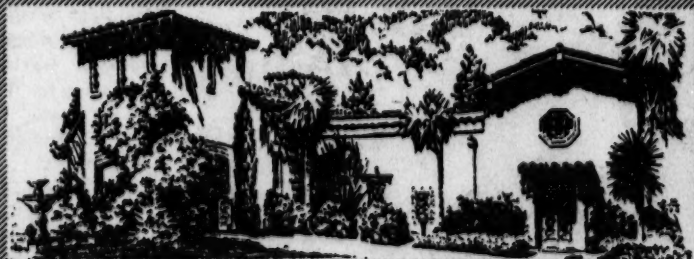
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